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C A T E C H I S M  
FOR  
C H I L D R E N,  
AND  
Y O U N G P E R S O N S.

By JOSEPH PRIESTLEY, LL.D. F.R.S. K

THE SIXTH EDITION, WITH IMPROVEMENTS.

*Train up a Child in the Way he should go, and when he is  
old he will not depart from it.* SOLOMON.

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B I R M I N G H A M,  
P R I N T E D B Y T H O M A S P E A R S O N.  
FOR J. JOHNSON, NO. 72, ST. PAUL'S CHURCH YARD, LONDON.  
M D C C X C I.

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T H E  
P R E F A C E.

**T**HE method of communicating instruction by catechizing is of great antiquity: but this is not my reason for adopting or recommending it. It seems to be peculiarly adapted to young minds, as it approaches to the ease and freedom of conversation. And since questions resemble those inquiries which children themselves frequently make of their own accord, when they hear or see any thing that they do not understand, this method tends to engage the attention of children much more than talking to them in a continued strain.

Besides, when they are made to repeat a thing themselves, they will more naturally put questions to their instructor, if they do not understand what they are saying, which will properly introduce the

more useful, because the more familiar part of the exercise. For I would propose that the questions in the catechism serve only to point out the principal things about which it may be proper to talk with a child, and that they be broken into a greater number of other questions and answers, too particular to be printed at large, but such as will naturally suggest themselves in the course of catechizing.

It is objected to catechizing, that, in this method of instruction, we teach children the use of words, before we can possibly give them adequate ideas of their meaning; and therefore, that we only lead them to entertain a confused and wrong notion of things. But this is, in fact, the case with almost every word a child learns; and there is no remedy for it. Children learn all words mechanically, by imitation; and, from the same principle, will even repeat them in connexion with other words, long before they have any tolerable idea of their meaning



meaning, as may be found by questioning them about the words they use. But by using them themselves, and hearing other persons use them, in a great variety of connexions, they learn their true sense by degrees. This, however, is always a work of time.

Besides, an imperfect knowledge of things is often better than no knowledge at all. In this case, if a child do but entertain a very imperfect idea of God, of his duty, and of a future state, he will get such ideas as will be of some use to him at present, but of much more as he grows up; and they will be of much more use then, for having been impressed early, when they could be of little use, or even if they should, at that time, be of no use at all. A reverence for religion, for its general dictates, or even for the words and forms belonging to it, without any clear ideas, if it be inculcated early, when the mind is tender, and apt to receive impressions,

will lay a foundation for the principle of conscience; or, however, will come greatly in aid of that principle, and operate as a real restraint upon vice and immorality as long as a person lives. Besides, the ideas that we ourselves, and even the most intelligent of mankind, have of God, and of a future state are, no doubt, very imperfect; yet who can deny their being useful. For my own part, I think I have the greatest reason to be thankful to God for the happiness of a religious education, though I was taught many things I never understood, and even many that I do not believe.

This objection to the business of catechizing, I imagine, took its rise from the style and contents of some particular catechisms, which were drawn up soon after the reformation from popery, and which, were, therefore, necessarily encumbered with the technical terms of a metaphysical system, that had its rise in times of great  
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darkness and superstition. But if we condemn every thing that has been abused, we must deprive ourselves of every thing that God has made, or that man has ever devised, for our use. For there is no good thing we can name, but has, in ignorant or designing hands, been perverted to some mischievous or improper purpose.

To avoid these inconveniencies as much as possible, I have in imitation of the simplicity of Dr. WATTS, studied to make this catechism, and especially the first part of it, very plain; and have not introduced into it the technical terms of any particular system of religion whatever. I think I have inserted nothing but what will be acknowledged to belong to common christianity; and I also think, that it contains all the truths of christianity, that can greatly influence men's practice; for these are very few, and such as a child may be made to understand. The whole business of practical preaching, copious as the subject is,

serves only to illustrate and enforce the few plain principles of the first part of this small catechism.

In this view, it may be of some use to persons whose minds have been bewildered in the labyrinths of theological systems; as they may see, in a small compass, every thing that revelation contains, which can influence the hearts and lives of men, all that is of *practical use*, and consequently all that is properly *fundamental* in religion.

However, persons of all parties must, I think, agree with me in this, that the first part of this catechism contains what is most necessary to be known concerning revelation, and therefore may serve as an introductory catechism, and may not improperly be taught previous to any other, that may be thought to enter more fully into the doctrines of christianity.

I cannot help wishing that ministers in general would draw up their own catechisms,



chisms, and forms of instruction of all kinds. Had this been the practice for a century past, we should have had something excellent in the kind before this time; and no one particular form, as the *Assembly's*, would have acquired the degree of reverence which sets it upon a level with the scriptures. This idea in a manner, enforces the use of it, and even makes it hazardous for many ministers to attempt to introduce any other, whereby religious knowledge, and all improvements are kept at a stand; and those ministers who cannot with a good conscience, make use of that catechism, use no catechism at all, and conceive a dislike to the whole business of catechizing.

The age at which it may be proper to teach the first part of this catechism, I think, will be, in general, about four or five. And I think it will not be improper, in some cases, to teach it to servants as well as to children. But every thing of this nature will depend upon particular circum-

stances, concerning which the master of a family only can judge.

The second part of the catechism may either be committed to memory, like the first, or not, at the pleasure of the teacher; or some of the answers may be committed to memory, and others not. It may be of use to young persons either way. I have endeavoured to make it less theoretical, and more practical than any other catechism that I have seen; and this, I think, is an advantage.

With respect to catechizing, and every other method of communicating instruction to children, let it be considered that it is much more the proper duty of the parent, than of the minister. But I would advise that ministers also give attention to it, and by hearing the children repeat the catechism, either statedly, or occasionally, encourage both parents and children in the exercise. Small rewards, properly distributed may be of use to this purpose.

I shall

I shall not, in this place, enlarge upon the motives to a virtuous and religious education of children, to which, I hope, this method of instruction, by catechizing, will contribute. I shall only conclude this preface with observing, that “This, Parents, “is the greatest benefit you can confer upon your children. The riches and honours of this world are not to be compared with the solid advantages of a virtuous and religious education. It is a debt you owe to society: it is also an important part of the duty you owe to God, the father of our spirits; and it is, at the same time the best provision you can make for the peace and comfort of your own future lives. Children that have received early and lasting impressions in favour of virtue and religion, will be a support to you in life, will ease the pains of death, and be your crown of rejoicing in a better world hereafter.”

THE PREFACE

I shall not in this place enlarge upon the motives and reasons for the publication of this second edition, to which I hope, this method of instruction, by which things will be made plain, shall only contribute to the benefit of the young. The great benefit you can confer upon the world, will be to make it more common.

**N. B.** In this Sixth Edition I have printed in a smaller Letter those Questions which are either more burthensome to the memory, or of less importance. But young persons may still be made to repeat them, if the teacher shall think proper.



A  
C A T E C H I S M, &c.

P A R T I.

1. Question. **C**AN you tell me who made you?

*Answer.* God made me, and all things.

2. Qu. *What did God make you, and all mankind for?*

*An.* He made us to be good, and happy.

3. Qu. *What is to be good?*

*An.* To be good is to love and obey our parents, to speak the truth always, and to be just and kind to all persons.

4. Qu. *Can God know whether you be good or not?*

*An.* Yes: for though we cannot see God, he sees us wherever we are, by night as well as by day.

5. Qu. *What will God do for you if you be good?*

*An.*

*An.* If we be good, God will love us and make us very happy.

6. *Qu.* *What can you do for God, who is so good to you?*

*An.* I can only love him, obey him, and be thankful to him. There is nothing that I can do for him.

7. *Qu.* *Can you speak to God?*

*An.* Yes: He has bid us pray to him for every thing that is fit for us, and he is always ready to hear us.

8. *Qu.* *What will God do if you be not good?*

*An.* If we be not good, God will be angry with us, and punish us.

9. *Qu.* *Is God able to punish you if you be not good?*

*An.* Yes: God, who made all things, is able to do all things. He can take away all our friends, and every thing that he has given us; and he can make us die whenever he pleases.

10. *Qu.* *When you die, shall you ever live again.*

*An.* Yes. God will some time raise us from the dead, and we shall die no more.

11. *Qu.*

11. Qu. *Where shall you live again if you have been good?*

An. If I have been good, I shall go to heaven, and be very happy for ever.

12. Qu. *Where shall you live again, if you have been wicked?*

An. If I have been wicked, I shall go to hell, where I shall be very miserable.

13. Qu. *Have you always been good?*

An. No. I have very often done wrong, and offended God.

14. Qu. *Are you not, then, afraid of God's anger?*

An. Yes; but he has promised to forgive us, if we be sorry for our sins, and endeavour to sin no more.

15. Qu. *Who hath told us that God will forgive us, if we repent of our sins, and endeavour to sin no more?*

An. Many persons by whom God spake; and particularly *Jesus Christ*.

16. Qu. *Who was Jesus Christ?*

An. *Jesus Christ* was a person whom God sent to teach men their duty, and to persuade and encourage them to practise it.

17. Qu.

17. Qu. *What became of Jesus Christ?*

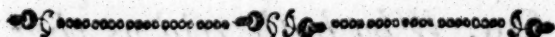
An. He was put to death by wicked men, who would not hearken to him.

18. Qu. *Is Christ dead now?*

An. No. God raised him from the dead, and took him up into heaven.

19. Qu. *Where do we learn what we know concerning Christ, and what he did, taught, and suffered for the good of men?*

An. In the Bible, which we must diligently read and study, for our improvement in knowledge and goodness, in order to fit us for heaven.



## PART II.

1. Question. **W**HAT is the Bible?

Answer. The Bible is a collection of books written by good men, containing an account of what God has done for mankind, what he requires of



of them, and what they have to expect from him. These books are also called *the Scriptures*.

2. *Qu. Have the Scriptures informed us what God himself is ?*

*An.* We learn in the scriptures that God is a being who had no beginning, and will have no end. He is almighty, perfectly wise, and infinitely good. He is every where present, and never changes in his nature or disposition.

3. *Qu. In what manner has God made his great power known ?*

*An.* God made this world, together with the sun, moon, and stars. He made all kinds of plants, and trees to grow out of the earth. He made all kinds of animals to live upon it, and he made man the chief and most excellent of them all.

4. *Qu. In what does it appear that God is perfectly wise ?*

*An.* In bringing about all his designs in the best manner; in his knowing every thing, even the thoughts of our hearts; in foreseeing all that will  
ever

ever come to pass, and thereby governing the world by his providence.

5. Qu. *What are the effects of the goodness of God?*

An. He has made all living creatures capable of being happy; having provided for the supply of all their wants, by furnishing them with proper materials for their food, raiment, and every thing they have occasion for; and by giving all of them as much strength and sagacity as are necessary for their preservation and defence.

6. Qu. *In what respects has God been good to men in particular?*

An. Besides the provision he has made for feeding and cloathing us, and giving us more understanding than brute creatures, he has sent good men from time to time to teach us his will, and to persuade men to turn from vice and wickedness, and to live good lives; in order to secure his favour, and obtain immortal happiness in the world to come.

7. Qu. *Give me a few instances of the divine wisdom and goodness in the world in general?*

An

*An.* God has provided clouds to give rain, without which corn and plants could not grow : and the sun not only gives light, but also heat to raise the water in vapour, which again forms clouds, and so produces a perpetual supply of rain. He has provided different kinds of food suited to the natures of the different creatures he has made to live upon the earth ; and though other animals have not the reason of man, God has given them a principle, which we call *instinct*, whereby birds can build their own nests, and all of them can provide for their subsistence, preservation, and defence, better than we could do for them.

8. *Qu.* Give me some instances of the divine goodness with respect to men ?

*An.* Men could not live without seeing, and God has given them eyes to see, and has also made the light, without which our eyes would have been of no use to us. We often want to take things, and carry them from place to place, and God has given us hands and fingers, whereby we can lay hold of them. We have occasion to move from one place to another, and he has made us with legs and feet; whereby we can walk, and go where we please. We cannot live without food, and he has both enabled us to get food from the earth, and made us with mouths to take it in, the teeth to chew it, and stomachs to digest it, and convert it into proper nourishment. All these things are proofs both of the wisdom and goodness of God.

9. *Qu.* How doth God govern the world by his providence ?

*An.* He suffers nothing to come to pass, but what tends to promote his design of making mankind virtuous and happy. His providence extends  
to

to the meanest creatures that he has made, and even a sparrow falls not to the ground without his will.

10. Qu. *If nothing come to pass without the will of God, why doth he suffer storms and tempests, pain and sickness, which occasion such distress and misery to his creatures?*

An. The evils and miseries of which we complain are intended for our good, though we are not always sensible of it. They are the corrections of a wise and affectionate parent.

11. Qu. *What doth God require of us, in order to live and die in his favour?*

An. All that God requires of us is comprehended in these two precepts, Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.

12. Qu. *In what manner must we express our love to God?*

An. By a grateful sense of his goodness to us, by a constant care to do his will, and by an intire and chearful submission



submission to all the dispensations of his providence.

13. *Qu. How must we express our love to our fellow creatures?*

*An.* By doing to others as we should think it right for them to do to us, in the same circumstances.

14. *Qu. By what methods must we cherish our love to God, and increase our confidence in him?*

*An.* We must frequently consider the benefits he confers upon us. We must also address ourselves to him in prayer; thanking him for the mercies he bestows upon us, confessing our sins before him, and asking of him whatever he knows to be needful and good for us.

15. *Qu. How shall we bring ourselves into the best disposition for performing our duty to God and man?*

*An.* By a proper government of our passions, according to the dictates of reason and conscience; by living in temperance and chastity, and never indulging a proud, malicious, or selfish temper.

16. *Qu. What must we do when persons affront and injure us?*

*An.* We must not retain evil for evil; and if they repent, we must forgive them, as we hope that God will forgive us our offences against him.

17. *Qu. Hath the Divine Being any where delivered distinct directions concerning*

*concerning the several branches of our duty to him and to our fellow creatures?*

*An.* Yes, in the ten commandments, which he delivered to the children of Israel from mount Sinai.

18. *Qu.* *What is the first of these commandments?*

*An.* Thou shalt worship no God but one.

19. *Qu.* *What is the second?*

*An.* Thou shalt not worship God by images, as if he had any particular form or shape.

20. *Qu.* *What is the third?*

*An.* Thou shalt not take the name of God in vain, by calling him to witness a falsehood, or by profane cursing and swearing.

21. *Qu.* *What is the fourth?*

*An.* Thou shalt rest one day in seven from all worldly business.

22. *Qu.* *What is the fifth?*

*An.* Thou shalt honour and obey thy parents.

23. *Qu.* *What is the sixth?*

*An.* Thou shalt not commit murder.

24. *Qu.* *What is the seventh?*

*An.*

*An.* Thou shalt not commit adultery;

25. *Qu.* What is the eighth?

*An.* Thou shalt not steal.

26. *Qu.* What is the ninth?

*An.* Thou shalt not bear false witness.

27. *Qu.* What is the tenth?

*A.* Thou shalt not covet any thing that belongs to another person.

28. *Qu.* What are those principles which will most effectually lead to the observance of these, and all other of God's commandments?

*An.* A high reverence for God, and a sincere good will towards our fellow creatures, joined with a just regard to our own real interest.

29. *Qu.* What is the best method we can take to guard ourselves from all vice and wickedness.

*An.* By being careful not to indulge sinful thoughts, and by correcting every thing that is amiss in the beginning, before we have become accustomed to it, and have gotten a habit, which cannot easily be broken; particularly, by avoiding the company of wicked persons, who would soon

soon make us like themselves; and by being, in a more especial manner, upon our guard against those vices to which our situation and circumstances make us peculiarly prone.

30. *Qu. What is the best method to guard ourselves against being seduced by wicked company?*

*An.* To chuse virtuous and good persons for our favourite companions; and to propose to ourselves the imitation of good men whom we read of in the Scriptures; especially, the imitation of Christ, who was a perfect pattern of all the most excellent christian virtues.

31. *Qu. What are the vices and follies to which young persons are most exposed?*

*An.* Young persons are most in danger of vanity, peevishness, disobedience to parents, an excessive love of pleasure, and extravagance; all arising from strong and ungoverned passions.

32. *Qu. What are the vices that poor people are liable to?*

*An.* The poor are most in danger of being induced to steal, and of envying



vying and undermining their superiors.

33. Qu. *What vices are the rich most in danger of?*

An. The rich are most in danger of being proud, of living in idleness and luxury, of oppressing the poor, and of forgetting God.

34. Qu. *In what virtues, then, must the poor and the rich endeavour to excel?*

An. The poor should be content with their low situation in life, and by frugality and industry endeavour to make their circumstances as easy as they can. And the rich should be humble, and thankful to God for all they enjoy, and endeavour to do as much good to others as possible.

35. Qu. *Is any man able to fulfil all the commands of God, so as to live entirely without sin?*

An. No. Our merciful God and father knows that we are not able to do this, and therefore does not expect it of us. He only requires that we repent of the sins we commit, and endeavour to live better lives for the future.

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36. Qu.

36. Qu. *What should a sense of our frailty and proneness to sin teach us?*

An. It should teach us humility and watchfulness, make us earnest in our prayers to God, to enable us to resist temptation, and to strengthen and confirm our good dispositions.

37. Qu. *In what manner will God reward our faithful, though imperfect obedience to his will?*

An. He will so order all the events of this life, prosperous and adverse, as that they shall be the best for us, whether we can see them to be so or not; and he will make us completely happy in another and a better world.

38. Qu. *In what manner must all men spend the greatest part of their time in this world?*

An. In a diligent application to that kind of honest labour or employment, which is necessary for procuring suitable supplies of the good things of this life for ourselves, and those who immediately depend upon us, and by which we can, at the same time, be of the most use to our fellow creatures in general.

39. Qu.

39. *Qu. Will not an application to worldly business interfere with the duties of religion?*

*An.* No, provided it be not immoderate. On the contrary, idleness is the greatest inlet to vice and wickedness of all kinds. Besides, we please God the most, by doing that which makes ourselves and others the most happy.

40. *Qu. Whom do the scriptures inform us that God sent into the world, in order to reclaim men from wickedness, and to persuade and encourage them to return to virtue and goodness?*

*An.* Besides the notices which mankind in general had of his will, God was pleased to favour the Jews with a particular revelation. To them he sent Moses, who gave them laws, assured them of the favour of God in case of obedience, and threatened them with his displeasure in case of disobedience.

41. *Qu. In what character did the Divine Being represent himself to the Israelites by Moses?*

*An.* Speaking to Moses from mount Sinai, he proclaimed himself, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping

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mercy

mercy for thousands, forgiving iniquity, transgression, and sin. *Ex. xxxiv. 6.*

42. *Qu. Who succeeded Moses as messengers from God to the people of Israel?*

*An.* Samuel, Isaiah, Jeremiah, and many others, who are called prophets; and who succeeded one another almost without intermission, for the space of several hundred years.

43. *Qu. What was the general strain of their preaching and exhortation?*

*An.* Turn ye, turn ye from your evil ways; why will ye die, oh house of Israel? As I live, says God, I will not the death of a sinner, but had rather that he would return and live.

44. *Qu. Did the Divine Being enjoin the people of Israel nothing besides the practice of moral virtue?*

*An.* He enjoined them the performance of various ceremonies, to keep up the remembrance of certain remarkable facts, to prevent them from mixing with idolatrous nations, and to teach them many important moral truths in a symbolical manner, suited to their low apprehensions.

45. *Qu. What proof did Moses and the prophets give, that they were sent of God?*

*An.*



*An.* They performed many miracles, which could not have been done without the power of God being with them. Under Moses the people of Israel walked on dry land through the Red Sea, and were fed with manna from heaven forty years. The strong walls of Jericho fell down before them; the nation was often delivered from their enemies by the immediate hand of God; and most of the prophets foretold some great event which came to pass in their own time.

46. *By whom did God speak, not only to the Jews, but to the whole world of mankind?*

*An.* By Jesus Christ, who brought the most compleat and extensive revelation of the will of God to man.

47. *Qu. What was the proper design and end of Christ's coming into the world?*

*An.* He came to make men happy in turning them from their iniquities, and to purify unto himself a peculiar people, zealous of good works.

48. *Qu. In what respects was Christ superior to the prophets who went before him?*

*An.* In the perfection of his example, the purity of his precepts, and the importance of the motives by which he enforced them; more especially, as he gave us more distinct information concerning a future state of rewards and punishments. He also sent his disciples to teach all nations the knowledge of God.

49. *Qu. Who put Christ to death, and by what death did he die?*

*An.* At the instigation of the Jews, the Romans (under whose dominion they then were) caused him to be put to death by crucifixion; which is a very painful and lingering death, and that to which only slaves and the vilest malefactors were exposed.

50. *Qu. What was the chief strain of Christ's preaching?*

*An.* He reformed many abuses, by which the Jewish teachers had corrupted the law of God. He taught men to worship God not so much by external services, as in spirit and in truth. He frequently inculcated the duties of loving one another, of forgiving our enemies, and of doing to others as we would that they should do to us; and he enforced

a regard to these virtues by the doctrines of a resurrection, and of a judgment to come.

51. Qu. *What proof did Christ give of his divine mission?*

An. He healed multitudes of sick persons by a word speaking. He gave sight to the blind, raised persons from the dead, and rose himself from the grave after he had been dead three days, as he had foretold.

52. Qu. *Did Christ appoint no outward ordinances, as means of promoting his religion?*

An. He commanded his disciples to go and baptize all nations, upon their conversion to christianity: and he also appointed them to eat bread and drink wine in remembrance of him. This rite is called the *Lord's Supper*?

53. Qu. *What is the meaning of baptism?*

An. The washing with water in baptism, probably represents the purity of heart and life required of all who become the disciples of Christ?

54. Qu. *What is the nature and use of the Lord's Supper?*

An.

*An.* By eating bread and drinking wine in remembrance of Christ, we keep alive the memory of his death and resurrection; we acknowledge ourselves to be christians; we cherish a grateful sense of the blessings of the gospel of Christ, and strengthen our resolution to live as becomes his disciples.

55. *What provision did Christ make for propagating his religion after his death?*

*An.* He appointed twelve persons, called apostles, to be witnesses of his life and doctrine. These he sent into all the nations of the world, giving them the power of working miracles in his name. From this time the knowledge of christianity was spread over a great part of the world; and in all christian countries there are ministers of the gospel, whose office it is to instruct men in it, and to persuade and encourage them to practise the duties of it.

56. *Qu. Had Christ no particular reward for what he did and suffered on the behalf of men?*

*An.* Because he humbled himself unto death, God has highly exalted him; and made him head over all things to his church; and at the end of the world, he will come to judge the living and the dead. For this hope that was set  
before



before him, he endured the cross, and despised the shame of that ignominious death.

57. Qu. *What do the scriptures say concerning the day of judgment?*

An. That Christ will come in the clouds of heaven with power and great glory, when every eye shall see him; that he will then separate the wicked from the good; that he will send the wicked into a place of punishment, and take the righteous to a place of happiness, where they shall live for ever with himself.

58. Qu. *Do the scriptures inform us of any other intelligent beings besides men?*

An. We read of angels, who have sometimes made their appearance in human forms, and who have been sent by God upon messages of importance to men.

59. Qu. *What was the state of the world before revelation?*

An. The greatest part of mankind, when they were without a revelation, worshipped a great number of false and imaginary gods, bowing down to images of wood and stone, the work of their own hands. They were abandoned to wickedness, and even practised very abominable customs, as methods of serving and pleasing their gods; and they had no clear notion of a future state, for the reward of virtue and the punishment of vice.

60. Qu.

60. Qu. *Has the religion of Christ always remained pure, as it came from the hands of its author?*

An. No. It soon began to be corrupted; and, about the end of a thousand five hundred years, it was (among the Papists) such as almost intirely defeated the original design of it, to promote virtue and piety in the world. In many cases it was made to serve as a cover for vice and wickedness. But at length it pleased God to bring about a reformation, which is going on, and we hope, will go on, 'till our religion be, in all respects, as pure, and as efficacious to promote real goodness of heart and life, as it was at the first.

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#### A PRAYER FOR A CHILD.

**A**Lmighty God and heavenly Father,  
 I thank thee for all thy goodness to me, and thy daily care over me, in preserving me from the many dangers to which I am continually exposed. Forgive, I pray thee, whatever I have done that is displeasing to thee, and teach me to offend thee no more, but to love and obey thee better as long as I live. Grant unto me, and to all my relations and friends,\* whatever thou seest to be good for us in this world, and bring us to heaven and happiness

\* Here the child may be taught to name his father, mother, brothers, sisters, or any other near relation or friend.

hereafter

hereafter, according to thy gracious promises, to all thy faithful servants, by Jesus Christ. Amen.

A PRAYER FOR A YOUNG PERSON.

**A**Lmighty God and most merciful Father! I adore thee as my maker and preserver, and the giver of every good thing that I enjoy. I thank thee for the gift of reason, whereby I am capable of knowing thee, and of learning and doing thy will; but more especially I thank thee for thy promise of the forgiveness of sins, to all sincere penitents, and of eternal life to all who carefully obey thee, delivered to the world by thy son Christ Jesus. Do thou, out of thy abundant goodness, forgive all my sins, and strengthen my resolution to keep thy holy commandments for the time to come. Enable me to be, in a more especial manner, upon my guard against those vices and follies to which my youth is peculiarly prone. Teach me to avoid the snares of bad company, and to continue in the practice of my duty, notwithstanding



all the temptations to which I am exposed. Make me resigned to thy will in all the events of life, and to grow wiser and better by all the dispensations of thy providence. May I love all mankind as my brethren, and forgive those that have offended me, as I myself hope to be forgiven. And, after a faithful and chearful discharge of my duty on earth, may I be received into thy kingdom of Glory, and into the company of all good men, and of Jesus Christ for ever. Amen.

## THE LORD'S PRAYER.

**O**UR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

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